I: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

619 721 576 the slave's hand and presented it to me with, "Welcome! May it please thee!" Twice he repeated these words, which are a guarantee of peace and safety. Then Faris and Mijhem also drank with him.

000 To us, used to the ways of Western civilization, such a train of events and their result must seem incomprehensible. But after one has lived a length of time with the Bedouins, one learns to understand that the unwritten laws of the Bedouin social code are closely adapted to the conditions of life in the desert and have sufficed, from time immemorial, to meet its manifold circumstances. Without these rules of the game, indeed, all human life in nomad Arabia would have become extinct long since.

619 728 After I had asked, and Ibn Meheyd had granted me, leave to speak, I set forth the object of my mission and exhorted the assembled *shiyukhs*, with what persuasive eloquence I could muster, to make peace with the Ruala, and, as in former years, share the grazing-grounds like [186] brothers. I dwelt on the advantages of unity and the evils of dissension, and drove home my argument by pointing out that by their present policy they were only playing into the hands of foreign powers, who, after all the Bedouin tribes had been weakened individually, would encompass the complete destruction of them all.

My exhortations and arguments were received in cold silence. Most of the chiefs sat with bent heads and tapped the ground with their camel-sticks in apparent boredom. I felt pretty sure, however, that their indifference was assumed, and I would not let myself be dis-

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This disposition gave Fuaz twofold satisfaction. It would facilitate the execution of his plan to recover his mare by stratagem and confirmed his assumption that the Saba did not reckon with the possibility of a Ruala raid so soon, as very little rain had fallen in that region and travel therefore was still very difficult. They probably thought that the Ruala would not venture so far into the inner Hamad until much later, when water and pasture would be plentiful. It was clear at all events that, for the time being, Falha's keepers felt themselves quite secure. Furthermore, if a skirmish proved unavoidable, the fighting would be away from the Saba tents, for Bedouins of noble lineage consider it barbarous to engage the enemy near their own camp. They believe that only the Turks, the "Franks" (Europeans) and the rulers of agricultural Arabia wage war in such a way as to endanger the women and children.

Luck favoured Fuaz's designs from beginning to end. We broke camp early in the morning and a few hours later circled round the pasture where the Saba horses were. Then we wheeled and got between them and the camp. The whole movement was made smoothly and without contact with our opponents. But now their outposts sighted our troop and sought to evade us and carry word to the camp. Our camel-riders easily caught the fugitives, who stopped when a few shots were fired over their heads and let themselves be taken without attempting any defence. They were mere boys, fourteen to sixteen years of age. In rough jest, their captors cut off some of their long plaits and with these bound them

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Genuine Bliss Dwells with All True Believers 539x 577x

1. *Aṭ-ṭîb mâ hw bass ma' az-za'ânina*
   muḥassem 'ala rûs al-'ejâl al-mefâliḥ
2. *bejt aš-ša'ar w-alli ḳa'ad leh bṭina*
   al-ḥaṣar w-al-bedwân min habb leh rîḥ.

Not with those only is bliss found who load tents and
their fixtures on camels,
But it is distributed also on the heads of those poor sons
Who live in tents of goat's hair or in the mud-brick huts,
On settlers, on Bedouins, and on all on whom the wind
blows.

The poet was an unknown orthodox Moslem; the reciter, d al-'Âni. It is a firm belief of the Rwala that honesty hence, both physical and spiritual welfare are to be found them only. All the settlers from the ruler down to the are, in their opinion, nothing but hypocrites and full w cunning, who misuse for their own benefit the religion ell as the power with which they are entrusted and who torment alike to the stranger and to themselves. For Bedouins cannot understand why the settlers should be ager to acquire both property and honors. A Bedouin's never longs for such vanities, for he knows that he lose his life, the most treasured possession he has. Why, should he depend on riches and worldly dignities? The ionate hunt for wealth is, in the opinion of a Bedouin, root of all the troubles and want of integrity among the ers. Moreover, because the settlers are true Moslems among the Bedouins Islam does not carry conviction, latter consider Islam weak, as it cannot free the settlers their miseries. In the two verses cited above the cor- ess of such Bedouin views is denied by an orthodox em, who maintains that genuine bliss dwells with all true vers, *mefâliḥ* — that is, with people who live and act in rdance with their inner religious convictions. 2. *Habb leh* would mean with a Bedouin: "success or luck is blowing rds him"; to the settled Moslem it means anyone on whom nd blows or who breathes, hence all men without dis- ion.

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